



ἀπ' τὸ "κατ' εἰκόνα" εἰς τὸ "καθ' ὁμοίωσιν" Γεν. 1, 26.

**The acquisition of the Patristic mind enables one to see what others cannot. The more one is aware of the spirit of the times, the better one is able to face the problems of being a true Orthodox Christian in such times. Father Seraphim Rose of Platina**

September 1, 2020 by iconandlight

## LANGUAGE

ENGLISH

Prayers

ΕΛΛΗΝΙΚΑ

Προσευχές

## CALENDAR

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**Martyr Mamas of Caesarea in Cappadocia (275), and his parents, Martyrs Theodotus and Rufina**

**St John IV, Patriarch of Constantinople**, known as John the Faster (595)  
**Righteous Eleazar, son of Aaron, and Righteous Phineas**, grandson of the High Priest Aaron (1500 B.C. ).

**New Hieromartyr Barsanuphius (Lebedev)**, Bishop of Kyrillov (1918)  
and New Martyr **Seraphima (Sulimova), Abbess** of the Therapontov

Convent (1918)

**"Kaluga" Icon of the Most Holy Theotokos** (1771)

**Father Seraphim Rose of Platina**, California (1982)

Commemorated on **September 2**

**«It's later than you think! Hasten therefore to do the work of God».**

**"The more one is aware of the spirit of the times, the better one is able to face the problems of being a true Orthodox Christian in such times."**

**Father Seraphim Rose of Platina**

**Orthodoxy is life.** If we don't live Orthodoxy, we simply are not Orthodox, no matter what formal beliefs we might hold.

In fact, for our survival as Orthodox Christians we have to be smart enough to use whatever is positive in the world for our own benefit.

In our battle against the spirit of this world, we can use the best things the world has to offer in order to go beyond them; everything good in the world, if we are only wise enough to see it, points to God, and to Orthodoxy, and we have to make use of it.

In any time of great crisis in human affairs—such as the critical times right in front of us in the free world—those who place their trust in outward knowledge, in laws and canons and correctness, will be unable to stand. **The strong ones then will be** those whose Orthodox education has given them a feel for what is truly Christian, **those whose Orthodoxy is in the heart and is capable of touching other hearts.**

**Our attitude must be loving and forgiving.** There is a kind of hardness that has crept into Orthodox life today: "That man is a heretic; don't go near him;" "that one is Orthodox, supposedly, but you can't really be sure;" "that one there is obviously a spy." No one will deny that the Church is surrounded by enemies today, or that there are some who stoop to taking advantage of our trust and confidence. But this is the way it has been since the time of the Apostles, and the Christian life has always been something of a risk in this practical way. **But even if we are sometimes taken advantage of and do have to show some caution in this regard, still we cannot give up our basic attitude of love and trust without**

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**which we lose one of the very foundations of our Christian life.** The world, which has no Christ, has to be mistrustful and cold, but Christians, on the contrary, have to be loving and open, or else we will lose the salt of Christ within us and become just like the world, good for nothing but to be cast out and trodden underfoot.


**We don't fit in with the ways of this world; if we do, in today's world, we aren't serious Christians.** The true Christian today cannot be at home in the world; he cannot help but feel himself and be regarded by others as a little "crazy."

**Let us not be afraid of being considered a little "crazy" by the world, and let us continue to practice the Christian love and forgiveness which the world can never understand, but which in its heart it needs and even craves.**

Finally, our Christian attitude must be what, for want of a better word, I would call *innocent*. Today the world places a high value on sophistication, on being worldly-wise, on being a "professional." Orthodoxy places no value on these qualities; they kill the Christian soul.

This is a temptation to us all, and we must fight it by not allowing ourselves to overvalue the externals of the Church, but **always returning to the "one thing needful": Christ and the salvation of our souls from this wicked generation.**

One Orthodox priest in Romania, **Fr. George Calciu**, tells today's young people:  
...Jesus has always loved you, but now you have the choice to respond to His invitation. In responding, you are ordained to go and bear fruit that will remain. **To be a prophet of Christ in the world in which you live.** To love your neighbor as yourself and to make all men your friend. To proclaim by every action this unique and limitless love which has raised man from the level of a serf to that of a friend of God. To the prophets of

 **Σεραφείμ Ρόουζ \_Fr  
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this liberating love which delivers you from all constraint, returning to you your integrity as you offer yourself to God."

**"The Church of Christ is alive and free.** In her we move and have our being, through Christ Who is her Head. In Him we have full freedom. In the Church we learn of truth and the truth will set us free (John 8:32). You are in Christ's Church whenever you uplift someone bent down in sorrow, or when you give alms to the poor, and visit the sick. You are in Christ's Church when you cry out: "Lord, help me." You are in Christ's Church when you are good and patient, when you refuse to get angry at your brother, even if he has wounded your feelings. You are in Christ's Church when you pray: 'Lord, forgive him.' When you work honestly at your job, returning home weary in the evenings but with a smile upon your lips; when you repay evil with love—you are in Christ's Church. Do you not see, therefore, young friend, how close the Church of Christ is? You are Peter and God is building His Church upon you. You are the rock of His Church against which nothing can prevail....Let us build churches with our faith, churches which no human power can pull down, a church whose foundation is Christ....Feel for your brother alongside you. Never ask: 'Who is he?' Rather say: 'He is no stranger; he is my brother. He is the Church of Christ just as I am.'"

With such a call in our hearts, let us begin really to belong to the Church of Christ, the Orthodox Church. Outward membership is not enough; something must move within us that makes us different from the world around us, even if that world calls itself "Christian" and even "Orthodox." Let us keep and nourish those qualities of the true Orthodox world-view which I mentioned earlier: a living, normal attitude, loving and forgiving, not self-centered, preserving our innocence and unworldliness even with a full and humble awareness of our own sinfulness and the power of the worldly temptations around us. **If we truly live this Orthodox world-view, our Faith will survive the shocks ahead of us and be a source of inspiration and salvation for those who will still be seeking Christ even amidst the shipwreck of humanity which has already begun today.**

*Excerpt from: The Orthodox World-View , The Orthodox Word, vol. 18, no. 4 (105), July-August 1982, pp. 160-176.*

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**“Weren’t you taught that in times of trouble, each Christian is himself responsible for the fullness of Christianity? That each member of the Orthodox Church is responsible for the whole Church? And that today the Church has enemies and is persecuted from outside and within?**

In times like these, it is crucial for the preservation of Christianity that Orthodox workers be able to work for Christ without depending on others every step of the way. It is praiseworthy when they do creative work without waiting for detailed instructions. ”

**St. John Maximovitch to Father Seraphim Rose of Platina**

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**The Russian Orthodox philosopher Ivan Kireyevsky explained how the acquisition of the Patristic mind enables one to see what others cannot:** “An Orthodox mind stands at the point where all roads cross. He carefully looks down each road and, from his unique vantage point, observes the conditions, dangers, uses, and ultimate destination of each road. **He examines each road from a Patristic viewpoint** as his personal convictions come into actual, not hypothetical, contact with the surrounding culture.”....



**In an age of almost universal darkness and deception, when for most “Christians” Christ has become precisely what Orthodox teaching means by Antichrist, the Orthodox Church of Christ alone possesses and communicates the grace of God. This is a priceless treasure the very existence of which is not so much as suspected even by the “Christian” world. The “Christian” world, indeed, joins hands with the forces of darkness in order to seduce the faithful of the Church of Christ, blindly trusting that the “name of Jesus” will save them even in their apostasy and blasphemy,** mindless of the fearful warning of the Lord: Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity (Matt. 7:22–23).

**In our age of apostasy preceding the manifestation of Antichrist, the devil has been loosed for a time (Apoc. 20:7) to work the false miracles which**

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he could not work during the “thousand years” of Grace in the Church of Christ (Apoc. 20:3), and to gather in his hellish harvest of those souls who “received not the love of the truth” (II Thes. 2:10)... **It is of the very nature of Antichrist to present the kingdom of the devil as if it were of Christ...**


**T**he success of counterfeit spirituality even among Orthodox Christians today reveals how much they also have lost the savor of Christianity and so can no longer distinguish between true Christianity and pseudo-Christianity. For too long have Orthodox Christians taken for granted the precious treasure of their Faith and neglected to put into use the pure gold of its teachings. How many Orthodox Christians even know of the existence of the basic texts of Orthodox spiritual life, which teach precisely how to distinguish between genuine and counterfeit spirituality, texts which give the life and teaching of holy men and women who attained an abundant measure of God’s grace in this life? How many have made their own the teaching of the Lausiac History, the Ladder of St. John, the Homilies of St. Macarius, the Lives of the Godbearing Fathers of the desert, Unseen Warfare, St. John of Kronstadt’s My Life in Christ?

**How much, then, must Orthodox Christians walk in the fear of God, trembling lest they lose His grace,** which by no means is given to everyone, but only to those who hold the true Faith, lead a life of Christian struggle, and treasure the grace of God which leads them heavenward. And how much more cautiously must Orthodox Christians walk today above all, when they are surrounded by a counterfeit Christianity that gives its own experiences of “grace” and the “Holy Spirit” and can abundantly quote the Scriptures and the Holy Fathers to “prove” it! Surely the last times are near, when there will come spiritual deception so persuasive as to deceive, if it were possible, even the very elect (Matt. 24:24).

The whole contemporary spiritual atmosphere is becoming charged with the power of a demonic initiation experience as the “Mystery of Iniquity” enters its next-to-last stage and begins to take possession of the souls of men – indeed, to take possession of the very Church of Christ, if that were possible.

**Orthodox Christians! Hold fast to the grace which you have;** never let it become a matter of habit; never measure it by merely human standards or expect it to be logical or comprehensible to those who understand

nothing higher than what is human or who think to obtain the grace of the Holy Spirit in some other way than that which the one Church of Christ has handed down to us. **True Orthodoxy by its very nature must seem totally out of place in these demonic times, a dwindling minority of the despised and “foolish,”** in the midst of a religious “revival” inspired by another kind of spirit. But let us take comfort from the certain words of our Lord Jesus Christ: Fear not, little flock, for it is your Father’s good pleasure to give you the Kingdom (Luke 12:32).

 **Σεραφεΐμ Ρόουζ \_Fr  
Seraphim  
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**Let all true Orthodox Christians strengthen themselves for the battle ahead, never forgetting that in Christ the victory is already ours.** He has promised that the gates of hell will not prevail against His Church (Matt. 16:18), and that for the sake of the elect He will cut short the days of the last great tribulation (Matt. 24:22). And in truth, If God be for us, who can be against us? (Rom. 8:31.) **Even in the midst of the crudest temptations, we are commanded to be of good cheer ; I have overcome the world** (John 16:33). **Let us live, even as true Christians of all times have lived, in expectation of the end of all things and the coming of our dear Saviour; for He that giveth testimony of these things saith: Surely I come quickly. Amen. Come, Lord Jesus**(Apoc. 22:20).

*Fr. Seraphim ROSE Orthodoxy and the religion of the Future,*

**A**bove all, we must strive to preserve the true fragrance of Orthodoxy, being at least a little ‘not of this world,’ detached from all cares and politics even of the Church, nourishing ourselves on the otherworldly food the Church gives us in abundance.”

*Fr. Seraphim in 1976*

### **Apolytikion in the Plagal of the Fourth Tone**

**W**ith the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O **Seraphim** our righteous Father. Intercede

with Christ God that our souls be saved.



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